

O THE WEEK THAT WAS

I'm
sorry

The purpose of this brief article is to apologize to the many people upset or annoyed by the commercial salesmen of Christ that invaded Orientation Week.

The Evangelical Union approached the Orientation Week directors and asked them to include a number of functions they intended holding in the Orientation week programme. This request was perfectly legitimate, and was adhered to (though in the final programme some of the functions were deleted due to lack of space).

However, as we later learned, the E.U. and a number of other interstate groups had planned a massive convergence on Canberra to coincide with our Orientation Week. And everyone knows the results. We were continually annoyed by people pushing religion. It wasn't as if you were approached, and if you showed no interest, then left alone. Many people found the "Jesus freaks" chasing them, arguing with them and generally going much too far in their tactics to a point where the result was only alienation.

Early in the week complaints started coming in, until by Friday complaints never stopped, and people were thinking of all sorts of actions to stop this annoyance. Anti-Kairos sheets were distributed, people even considered physical violence.

Technically there is nothing that could be done to stop the Kairos crowds. As E.U. guests they were entitled to participate in Orientation Week.

However it is my opinion, and the opinion of many others, that these people with their 90,000 newspapers, brand new musical gear, went too far in attempting to gain converts. The end result was that these Religion hustlers earned for themselves only massive antagonism.

The Orientation Week directors however would like to apologise to any people upset or disturbed unduly by the Jesus freaks, and assure them that the point of Orientation Week was not to turn you all on to Christ.

That having been said, the point to consider is how did the Kairos people afford the massive expenditure involved in putting on their celebrations. Is this pushing of commercial religion part of the right reaction we have been awaiting for so long?

David Wright.

first impression

The common conception of University includes sex, nudity, demonstrations, wayout clothes, "groovy, up tight & hassled" and sex.

Before orientation week I thought that this was a television cliché — I expected to see more bras than boobs, more clothes than "gear", more ordinary words than student slang and more apathy than revolution. I was wrong.

This was all entertaining, and presented possibilities of the university that I hadn't previously considered. But what about the functions and items presented as Orientation Week? (you may have noticed that the preceding paragraph was included only to give the impression of an intellectual content [i.e. increase the length] and as comic [?] relief).

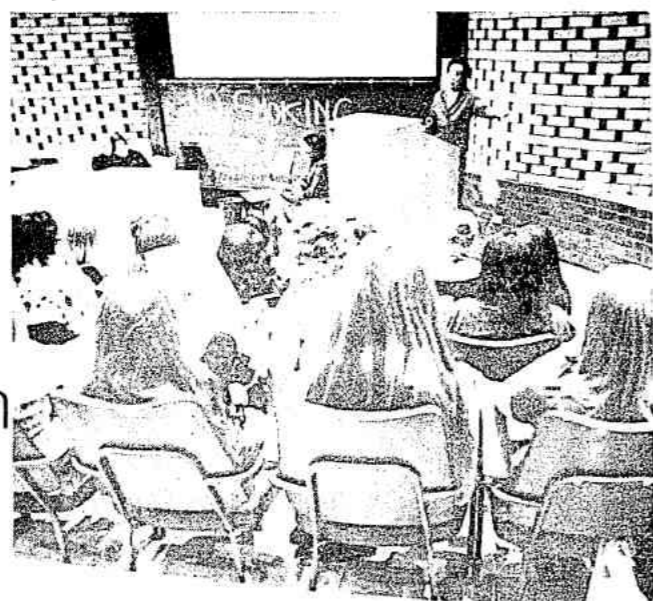
The more serious happenings were bands and dances, the seminars and concerts.

At the "Political demands &c" seminar several general student characteristics impressed me.

The term 'groovy' is just about the only descriptive adjective used (note my acquaintance with up to date English Grammar). Almost half manage to grasp the point that a speaker is trying to make (this must be well above the national average) and several can even understand Humphrey McQueen. I understood the words, it was just the order which had me confused.

Most students seem in favour of grooving along & doing their own groovy thing. I thought that one was joking when he went on & on about grooving and doing your own thing, but apparently, man, — that's the way it is.

I also rolled up to see the "Big & Fat" Folk Concert, and they had three hundred or so University students all clapping their hands in time, and cheering and singing along like they were afraid it would go out of fashion. It was unbelievable — obviously the real in-crowd weren't there. This was one of the few breaks from ANU's overriding smugness.



Anne Dalgaro - a voice from another age at the Womens' Lib seminar

At the Womens Lib, the Political Demands & the Sex & its Friends Seminars I felt an overall smugness in the Audience and from the Speakers. Speakers. I'm not saying they are smug — I just feel that they are.

Smug because they think they are freed from the restraints of school & the public Circus, in a place of learning, the centre of things good & wholesome & groovy? part of an elite society only associated with the outside world as a hobby or as a duty.

And the Jesus people seem just as bad — they "know" they are 'saved', and 'Loved By God', safe and sound and smug in their little houses of Christianity — sharing their Joy because it makes them feel good to do so. Did orientation week succeed? You ask, do I, as a Fresher, have any constructive points to make you say. (I'm filling in space again folks?)

The firm A.J.Smythe & L.K. Press had sent him there to learn to account for although he would have liked to, he was never game enough to go by himself.

Yes & no.

The aims of orientation week were to entertain and to present the University's possibilities. It entertained in general, but not all the time (several friends were bored for the long periods between seminars on Hindu Philosophy & pie eating championships).

And orientation week also showed me the Possibilities of the University, (for example — ANU could possibly send me completely insane, or worse: get me to hand in rubbish to Worani), which is the same thing.

He stood on the balcony of his college and watched for the real uni students — the ones with the hairy faces, the rumpled clothes and the funny smells. There they were, he saw them coming. Ugh! he thought, aren't they horrible. In fact he did not like them at all. Never mind, he found some of his own kind at tea time and they all talked about accounting and business and Yate's gardening guides.

The little man was invited to supper in another chap's room, and what a nice room it was. The lino was so clean!

Time for bed the little man thought, so off he went to sleep. He pulled up the sheets curled up and snuggled in, but oh, alas the noises he heard. But oh! but oh dear it was the flushes and furgles and swirls of water he heard in some nearby pipe.

What can I do, he thought? This noise is bad for study and for sleeping and for accounting. The little man's distress grew and he thought how unfair it was for him to suffer from this extreme torture.

The long days of lectures grew as did his horror at the flushes and gurgles and swirls. Such a noise and so close, I must find out what it is he thought. So up and down the corridors he paddled, wishing to ask where the gurgling splashes came from. And it hit him one day as he went about his daily business. It was the noisy troughy thing he had seen in the male toilets below him. He thought little enough of it as a decoration, for he could not see that it had any other purpose.

The little man could not tamper with it, he knew he was not allowed so he thought it best that all the other people in his hall should be taught just how lucky they were. Indeed, he feared that without this noise to bother them they would all beat him and he would fail.

So the accounting man struck upon a plan. He thought it a good plan and he decided to try it. He had seen big long garden hoses around the building and decided to use them to show the others. He joined the big hoses to the taps in the hall and paid a visit one by one to each of the people in the building.

First along the bottom corridor and then along the top he would sneak into their rooms and put the big hoses up to their ears then turn the hoses on with all his might, and a strong jet of water would rush through their heads.

It may well be thankless work, cold and tiring and even boring but the little man felt happy that some equality, fairness had been achieved by his evenings work.

A funny little story

Not very long ago a little man came to this institution of higher learning, as they told him to call it, to be a uni. student in accounts. Secretly though in his heart he thought it would be good fun — fancy he thought I'm a student at the "uni" (as he heard them call it).

The firm A.J.Smythe & L.K. Press had sent him there to learn to account for although he would have liked to, he was never game enough to go by himself.

He was to live in a college, in a quiet little room all on his own and play wholesome sports and be like all the other "uni students" living in college in quiet rooms of their own.

The day he arrived was an exciting one for the little man. He first checked in at the desk just like an accounting convention he thought, and then he carried his bags up to his room. Upon reaching his grey little home he hurriedly, carelessly, even frivolously placed his bags in a neat line across the middle of his room and went to see the other uni students.



SEX AND THE SINGLE GIRL



love-making positions that leave the Kama Sutra for dead. There are many respectable people, including progressive clergy men, plugging this line nowadays, and it strikes me as very dangerous.

It a boy and a girl like each other, if they're normally healthy and physically attractive, they'll be sexually curious and sexually attracted to each other. What they want is affectionate sex; what is required of them by the New Morality is that they be Deeply In Love.

So, they start telling each other that they're Deeply In Love. That is, they start lying. To their partner and to themselves.

And the situation is such that TRUE LOVE as a legitimate, or even a possible, feeling, is never questioned. Instead, you think you've just made an unlucky or unworthy choice, and that NEXT time, with the NEXT boyfriend, it'll be the REAL THING.

Your whole effect on each other is supposed to be like taking LSD or something

Girl's magazines like *Dolly* are full of quizzes on Is It Really Love? and they have questions like "Do you think of him 24 hours a day?" and "Do you hear bells ringing when he comes into the room?" And so on. But girls really do want to know if they're in Love, because it's the only justification for having sexual intercourse otherwise it would cheapen them.

It is because of this cheapening aspect that girls are really troubled when they can't force their feeling to be as intense as the New Morality demands, where their emotional capacity seems to lag behind their sexual desire.

Casual Sex
Every girl and every boy knows that dating's a real circus, even when they have to go in for it because it's the only form of social life around.

And many people find Going Steady a drag, and would prefer to have less intense, more varied forms of companionship.

An increasing number of young women are opting out of all this.

They do this for idealistic reasons. They decide to be honest about their own sexuality, to love openly and generously, to get rid of romantic illusions and inflated expectations of their men.

I'd like to say something about what happens to women who do this.

What happens is that we get put in a new constraint, made vulnerable to a new compulsion, to a whole set of arguments that are difficult to answer.

Some guy comes up to you at a party and says "You don't believe in all that puritanical nonsense, do you? You're LIBERATED, aren't you? (Big laugh.) C'mon, how about it?"

Shulamith Firestone, in *The Dialectic of Sex*, puts it better than I can:

The situation of women has not changed significantly from what it ever was. For the past 50 years women have been in a double bind about love:

But the rhetoric of the sexual revolution, if it brought no improvements for women, proved to have great value for men. By convincing women that the usual female games and demands were despicable, unfair, prudish, old-fashioned, puritanical, and self-destructive, a new reservoir of available females was created to expand the tight supply of goods available for traditional sexual exploitation, disarming women of even the little protection they had so painfully acquired. Women today dare not make the old demands for fear of having a whole new vocabulary designed just for this purpose, hurled at them.

There are words in this vocabulary like *prickteaser*, *prude*, *inhibited*, *frigid*, *uptight*. It is in this context that a girl makes her decision, to have sexual intercourse or not to have it: knowing full well that whatever she does, whether she does or doesn't, there's a derogatory vocabulary to describe her, to make her feel bad.

Sexual relations, at present, are inevitably mixed up with shame, destructiveness, contempt, and violence.

It is not sufficient to see this state of affairs as the lingering on of Puritan attitudes now-old-fashioned and outmoded, and soon to be cleared up by better sex education, by the spread of more modern, enlightened, progressive ideas.

Because it's not just a matter of attitudes, of something inside your head. It's a matter of social reality as well. That reality is the inferior social and economic status of women.

While this inferiority exists, any relations between men and women will be the occasion for the explicit demonstration of this power situation. Thus sexual intercourse will always have at least an aspect of being a power-game.

What actually happens is really serial monogamy. Going steady — Break-Up — Frantic Hunt for New Boyfriend — This is the thing that must be changed, and ONLY AFTER IT will there be the possibility of liberated, or even human, sexual relationships. "The sexual revolution", "the permissive society" — these terms are jokes, and the joke is on women.

For we are permitted alternatives in our sexual behaviour, but we are given no real choice.

Eileen Haley.

(This was one of the talks given at a public meeting to launch the contraceptive booklet *What Every Woman Should Know*).

Single girls have basically three modes of sexual behaviour open to them:

- (1) Virginity till marriage
- (2) Sex with a steady boyfriend
- (3) Casual sex — a term I use instead of "Promiscuity"

Let's not kid ourselves into thinking that picking between these alternatives actually constitutes a FREE CHOICE.

Let's tell it like it is. ^{There is always}

She risks being treated — by him — with contempt
She risks being insulted.
She risks being called a "slut", and "easy lay", a "loose woman", and all the other things.

She risks being the topic of boasting or disparaging discussion between the man and his (male) friends!

And in the end she risks her own self-respect. She can tell herself that she's done nothing wrong, she can tell herself she doesn't care what anybody else may think of her
But it is impossible to really separate the way you regard yourself from the way others regard you.

Every girl, knowing this, says to herself that it's unfair, and asks herself why it should be so.

I used to think that it was all a matter of a hangover of the

Puritan attitude to sex: sex is dirty, sex is soiling. That's not the whole truth, but there sure is something in it.

Take for example our attitude to four-letter words. The worst thing you can tell a person to do is to "get fucked"; the worst thing you can call a person is a "cunt". Sexual terms are terms of abuse: I think that indicates pretty well our society's evaluation of sex as an activity. ^{DATING}

Just about any date, with any bloke at all, reads like a rehearsal of the same script. The first line in the play is "You're looking very nice to-night". To which the answer is "Thank you". 10 minutes after the show starts, you get your hand held. At interval you get bought a chocolate or something. Then it's arm-around-the-shoulder time. After the show you get bought a cup of coffee. Then, home you veer off and take a different road. You know where you're going. Once you're there, there's 5 minutes conversation — this is a sort of cover, so it won't look like sheer lust — then there's the Lunge, and half an hour's fevered pushing before you go home.

^{So,} Sex is dirty: but that's not the whole story. Because it's only the woman who gets dirtied, who gets soiled, by sexual intercourse — a woman who lost her virginity before marriage was "ruined", "used", "shop-soiled" — second-hand goods. Look, I don't know why I use the past tense — this all happens today, and happens widely.

It is in fact institutionalized in "dating", the curious system by which adolescents are introduced to sex in our society. "Dating" is an elaborate, artificial, and above all destructive ritual.

The Virginity Ethic, especially as formalized, as institutionalized, in the dating system is very insulting to women.

In that it regards women as property — unused, used, usable.

In that it denies them their sexual impulses.

Moreover it doesn't just deny these impulses, it jiggers them up — after years of being prim and proper, and saying No, how can you out of the blue develop an enjoyment of sex after marriage? As a preparation for healthy sex after marriage, virginity is a dead loss.

But look, I don't want to go into a great tirade against the Virginity Ethic, because who needs it? Hell, it's getting to the stage where a girl's embarrassed to admit she's a virgin.

There are more sophisticated alternatives flying around, let's look at them.

Going to Bed Is All Right So Long As You Are Really Truly In Love With Each Other.

(Going to Bed is not just a euphemism here, its inaccurate. Due to parental attitudes, most Teenage New Morality sex happens in cars. This means you freeze in winter, get eaten by mosquitos in summer, and have to adopt

CRAWFORD

the last word

The Vice-Chancellor required that questions be submitted beforehand and that the interview proceed with him answering from the rough list in front of him. Hence the lack of dynamism in this interview is not only due to the poor questions and the Vice-Chancellor's colourless answers. The interview has been edited eliminating a lot of "this is a good question but one that I find difficult to answer" and "let me answer this question in two parts" etc. and a good deal of repetition.

Roe In the light of your intending retirement what do you think are your greatest achievements?

VC Well I think that is really for others to say but if I were to tell you things which have given me a lot of satisfaction this might be a better way of answering. To begin with I think I ought to say that the whole of my administration has been based on the notion that you must have a proper ventilation of ideas. You must resist the great temptation that inertia represents. So, I have tried to stimulate people to develop new ideas.

Roe Have students in general changed during your time at ANU?

VC One doesn't know how much change there has been in one's own attitudes to certain things but by and large I'd say the answer is no. There are special features of this student body that have to be recognised. But by and large they haven't changed. I'm simply referring to attitudes to life and attitudes to university and that's not a critical remark. For I think the student body has had a very high level of responsible attitude to the role of the university. They haven't hesitated to attack things they felt were evil like Vietnam and the treatment of Aborigines. And I don't think this new student body will be any different from the others. What I would hate to happen in ANU would be to see a completely inert student body interested only in collecting a diploma or whatever. But as for address forms and so on, no there hasn't been any change. I suspect the student body today is a little more conservative than it was three years ago, but not to a significant degree.

Roe Does the fact that at the time student demonstrations against the administration were seen at many other universities the ANU administration remained relatively unattacked suggest a conservative student population, a far sighted administration, or something else?

VC I think the student population is different to a degree it probably is a higher income group, it has a significant number of part time students and I may be guessing here, but I suspect that a high proportion of the residential student body is more likely to be on the conservative side than otherwise.

But I want to give a farsighted administration some credit. I don't mean it in the way I first interpreted the word: there was never anyone here frightened at all. I for example believe very strongly and positively in the notion of a stronger voice from students and in listening to that voice. With respect our moves were taken before the main attack in other universities. And we took them with Council support.

Roe Do you think that these changes that were made prevented the student body from attacking ANU administration?

VC We can't prove it but it's possible nothing much would have happened anyway. But I suspect something would have happened. And I'm quite sure the measures we announced in 68-9 were a very important contributory factor because students found that the door was open. We never locked a building in the campus. We were prepared if there was trouble, but we did not lock a building.

Roe How successful has the system of student participation in the university been?

VC I'd like to see it very much on the record that student members of council have performed very ably and independently. They've been quite a vital force in the decision making process and frankly I don't think particular numbers matter very much. I would still like to see one more student on the council. So the fact is the student voice is getting through very often much more powerfully than the student body realizes.

Maybe its overstating it a little but I suspect not much to suggest that the students have more opportunity at the moment than they are able to accept. I'd prefer it that way than that they weren't. There are some departments where student participation is not very marked in fact almost nil.

Economics is such a case. However I find with every successive report higher and higher praise of the practical benefit of participation of this kind.

Roe Why not the Board of the School?

VC My answer is why not. I strongly believe that in the reconstruction of the board a matter which is still under examination. Given that, I think we will have completed the machinery that makes a great deal of participation possible.

Roe But at the moment it's still an influence, isn't it? Still students having influence and being listened to, admittedly, but it's not really power of any sort.

VC I'm not sure what you mean by power and this is where I have a genuine difficulty. I'm regarded as a powerful person. However in a sense I could argue that the power rests with the council — it certainly does legally and this council is not a rubber stamp as many students and professors have found.

To say the Vice Ch. has no power would be nonsense, he's the first person asked by the council for a viewpoint. He's got the power of leadership if he's prepared to exercise it. And so I believe the students participating have an influence fully equal to say, staff representation on the council. But if they're articulate, and they have been, done their homework, (and that's a necessity for anyone) they can influence the actual decisions.

But if you mean power in the sense of having a party platform in the student body and the right to impose it upon the university as a whole well there's no group that has that power and I just suggest the student body would never be able to organise power in that sense. If power meant the power to run the university in the administrative sense, make decisions about some one travelling to Sydney or not, entirely what courses should be given, or not — then the answer is no — no-one exercises a complete range of power.

Roe Take the faculty — there are three students and the academic staff. Now no one would deny that the students are overwhelmingly outnumbered so their voting — the three votes — is inconsequential. Sure enough they have the influence, but...

VC ... They don't have the power of the vote, eh?

Roe That's right.

VC And I don't see it really coming, mainly because the student body is ephemeral, by its very nature. They do not have to accept the responsibility for decisions on a long-term basis. This is the major reason why we would never go as far as some German universities. Having said that, I concede your point in that sense of voting being able to out vote anyone else — they haven't.

Roe And you think that it should still remain as such?

VC I think it will remain. And on the whole I think I agree but that doesn't mean that I will be opposed to ad-

ing to the strength of the students. But I do not see a case for giving them equal voting rights as the staff when they in fact can almost, if they wish, be irresponsible because they're only there for a short time. I'm not saying that the students are irresponsible but this is the basis of trouble.

Roe A question related to student participation is: in your role as V.C. how do you decide what the student opinion is.

VC I have had to make the judgment that the people chosen to represent the student body do represent them. But I don't leave it at that: I have plenty of informal contacts — the academic registrar, the deans, the SRC president. These people have wide contacts and I'm always trying to find out what their position is.

In the case of the semester system, for example, I felt the students hadn't done their homework on this and I encouraged them to do it. I convened a meeting and discussed it at which we got a more articulate expression of student concern. So again I can't answer you too much in formal machinery. There are dozens of different ways and they are used. Any V.C. will commit a grave error if he doesn't use them.

Roe And what do you think of Woroni? Do you take it as a serious expression of student opinion?

VC The answer to that is of course yes. But not a complete expression. Let me divide my reaction to Woroni into two parts. Firstly as an expression of the view point of vocal articulate students, YES: Quite seriously. I'm not always sure I can take it as fully representative. Our old problem of numbers. But ignore it NO, I do NOT.

I have had to express myself at times when I was rather unhappy about the poor sense of it. That may be the generation gap but I doubt it: for the reason that I have felt Woroni was at times its own enemy. The serious matter in it has not got across because people just don't like it. Now that's been taken aboard and things are under tighter control but without any question of censorship. But when people are libellous I think this is uncalled for and it produces a reaction highly unfavourable even to the reader. There were two cases where had the people proceeded both editor and organisation would have been open to heavy damages. In those cases I don't think the serious point of the articles got across. Defamatory attacks on individuals are pretty rough stuff. So I'm quite sure I'm right here in saying that when that happens the message is counter productive. So it isn't just a question of tactics also.

Roe With regard to student action and also with regard to Woroni it is my impression you will support students up to the hilt until they break the law. What precisely is the cut off point? When do you think the law is broken and what if the law is unjust?

VC Attacks on the law are not a matter of words but also of action and if the action results in court action then at that point I cannot, as University V.C., pretend to encourage the breach of the law. It's the courts who decide if it has been broken.

I haven't any doubt whatsoever that the continual student attack on the N-S act had a great deal of influence on the government which is currently in power. But academic (128) staff as well as students are often vexed about the question. Since its obviously unjust to them, therefore, they should encourage the breach of the law. This is so much a matter of individual position and conscience that I don't think it's possible for me to give you a definition there.

Roe But if you felt it was unjust for instance?

VC If I thought it was unjust I would do my damndest to get it changed. And in relation to the N.S. Act I certainly protested myself time and time again to ministers and the vice-chancellors as a group were responsible for getting tid of a clause which would have made us pumps and when we were required to produce documents we refused.

I thought it was wrong to conscript people for Vietnam but made it perfectly clear to the student body that I don't oppose national service. I thought the ballot was really unjust, if you're going to have U.S. it ought to be universal, but I wouldn't like it to include conscription for overseas service.

But in this you know I'm talking about personal opinions and I could only go as far as public statement and private pressure for two reasons. Now what are these two reasons. Firstly I'm a firm believer in democracy; that if a law is unjust it will be changed if people continue to attack it. Just as readily by attack and debate as violence. Violence just encourages people to entrench and maintain on unjust position. The second reason is that I'm a vice-Chancellor and as such one of the custodians of the role of the university. The role of the university is to make sure that we never lose the privilege of academic freedom, the right to debate, to have differences of opinion and to express these. In this way we are doing more than any other single body to preserve public opinion, but if we get to this point where we are closed down, like Cairo university, democracy has failed and the light has gone out.

MIND RAPE

skinner among the nightingales



The local head shrinker, advertising agencies, psychology theorists and academics, teachers, the police force and the law courts all apply Behaviourist Psychology in one way or another.

Behaviourist Psychology dominates current psychological practice in society, acting to render more efficient and more comprehensive, the repression of the individual by the social forces intolerant to social change — and freedom of the individual, where this jeopardizes stereotype

Simply, Behaviorist psychology is a model — viz:
INPUT → BLACK BOX → OUTPUT

In its human application the black-box is the Central Nervous System (mind or brain) of a person, the output is the behaviour or actions of the person, and the input is his environment or experience, which we will call the stimuli acting on the person.

The model states that the stimuli presented to a person (or animal) determine the person's actions — his responses. By a system of rewards and punishments a person's behaviour can be controlled at least partially, as desired. An example of how this works is the laws of the country.

Development of Behavioural psychology theory arose from two forces — firstly, the 'black-box' model of the CNS is more practical than a study of its com-

plexities in studying the way behaviour is connected to the CNS. This means, in effect, that the individual does not have to be considered, except as an organism which behaves in a particular fashion. Thus, if a person breaks a law of the state, the emphasis is based on his/her action, for punishment, rather than on the individual related with the action.

Secondly, behaviourism is a natural reflection of the ad hoc methods used universally in, for example, Australian Society. Examples are the legal system (as above, and see below), education, advertising, politics and child rearing. I.E. people are controlled in all stages of their lives (including work) by a system of implied or actual rewards and punishments.

Thus behaviourist experiments are (ipso facto) to develop a technology for controlling behaviour, done previously haphazardly and by 'amateurs'. An essential part of this technology (to the powers that be), arising from social practice, is the development of a model of the 'socially ideal' personality, with techniques of moulding people to the model. This is done by experimentally evolving a pragmatic system of precise stimuli to produce precise actions. The reality of this practice is the reason for this article.

Consequently to this personality model, which becomes (or has become) the only socially legally acceptable personality, someone who deviates from the required behaviour has to be cured of the deviance.

That is, firstly everybody is indoctrinated into believing in the unique virtues of the models and made to feel guilty of 'inadequacy' if they do not meet the required standard or type.

Secondly, people who cannot adjust to the model, or do not wish to adjust to the model are deliberately punished for their deviance and/or conditioned to the requisite behaviour.

Technology requires technicians, and behaviourism propagates professionalism, unfortunately in that trained psychologists are socially credited with unique authority — the authority to determine the personality model for their clients/patients to conform to. Similarly politicians,

educators and advertisers establish models, with sanctions against deviance.

Behavioural Psychology presents these people with a technology of personality control which enables them to control people's experience, to modify their behaviour more efficiently.

Now, an example to see how the personality model is applied to the individual — in the vagrancy laws.

The legal description of a vagrant is a person who deviates from the 'ideal model' in that he does not work, has no money, and no fixed abode or lives with people with no money.

Thus the vagrant is punished (usually with a jail sentence) for offending against a behavioural model, but not for infringing the rights of another person — hence 'anti-social' is extended to describe a person whose behaviour is abnormal. Similarly the offence of habitual drunkenness (you can be convicted if you are convicted of being drunk three times in a year for any reason, in any place), drug use, sexual deviance in private with consenting 'adults' are offences because they represent deviance from a standard model of behaviour.

After the offender has been convicted he is sentenced to jail, fined, committed for psychiatric treatment or placed on a 'good behaviour' bond (the latter speaks for itself).

In the first case (jail) under the theory which convicted him, the experience of jail (i.e. the new input) should result in the person ceasing to be a vagrant (etc.) by his release. Obviously, as the laws are written, a vagrant released from jail is in the same position as when he was convicted, with no more money, accommodation or employment; and is usually often likely to be arrested on the same charge a day later, thus defeating the purpose of the exercise. Similarly, it is fairly obvious that it is futile to send a male homosexual to a men's jail, if the object is to change his sexual behaviour back to the standard model.

In the second case (a fine) a vagrant is left with less means of support than before, and again is liable to immediate arrest.

So far, these examples of the abuses of reward/punishment conditioning are perpetrated without the benefits of the psychologists themselves. However, in the third case — committal for psychiatric treatment — the antics of the behavioural psychologists come into play specifically. The inmate is essentially punished for his/her deviance — by electro shock, tranquilizers, to reduce resistance to indoctrination, deprivations to induce compliance behaviour (e.g. deprivation of physical freedom, social contact, food and individuality). This last comes from the acceptance of and insistence on the ideal model of a 'sane' and conventionally productive member of society. Thus the inmate is repeatedly told he must become a 'useful member of society' if he wants to get out.

If the person deviates from this model he is made to feel inferior and inferior ditto if he wants to deviate from the model. It is important to realize that these 'deviations' are not necessarily anti-social — even in the conventional sense.

People diagnosed as schizophrenics are simply people who exhibit 'deviant' behaviour. Often this means the guardian or psychologist has simply interpreted behaviour as 'irritability', 'woolly thinking', 'rambling', 'lack of motivation' (e.g. to get a job) and even reading too much, going to church often or having the 'wrong' friends.

Thus irritation by the psychologist or guardian at the inmate can lead to committal to a 'mental' institution because the person does not conform to the individually required personality. By indoctrination the person is made to feel guilty for his deviations, one way or the other —

Consider (with apologies to Laing)

I feel guilty
for not feeling guilty
for deviating
by not feeling guilty
for deviating
by not being guilty
or feeling guilty

Ignore lines as required

An example of a behavioural psychologist (of sorts) in operation is an American who took control of a South Vietnamese mental hospital with 2,000 inmates because of a lack of success in curing the patients. His aim was to empty the hospital, turning the hospital population into useful members of a war society. His first move was to get the patients to work. He did this by withdrawing food from all people who wouldn't work. Within a week everybody within the hospital was working. A further step was to offer a couple of piastres a day (needed to buy essentials) for digging front line anti-tank trenches. By using such methods he emptied the hospital within a year.

Similar systems of reward/punishment are used to mould behaviour of inmates of American reformatories and jails (Australian also).

The point is that behaviourist psychology is not in itself responsible for all these transgressions of humanity, but it lends itself to the continuation and expansion of such activities.

Examples of the conformable model imposed on us are (or were) conscription — introduced and expanded to force the behaviour of young men into that of a political factions model.

Divorce laws — based on a model described as the undivided nuclear family — thus divorce is based on 'guilt' with little professional protest at the prohibitive cost — or protest from anyone who agrees with the model. Similarly other laws pertaining to sexual 'deviance' are essentially criminal matters,

and where mental care is prescribed the object is to 'cure' the person of his/her deviance.

The propagation of this sexual model requires that sexual education be minimal hence the lack of it in modern education and many families.

The desire for material gain is included in the established model, hence materialistic advertising is encouraged; conservation, recycling and economic non-growth publicity is discouraged; education is prejudiced to the model as is psychiatric treatment. Vagrancy laws thus perform their function by creating a bad image of the 'deviant' — the unsuccessful, disillusioned or disinterested.

By supporting a traditional model of the human personality (what is acceptable), behaviourist psychology will hinder a peaceful social revolution by proscribing the individual personality, and hence social evolution.

The right to control and change a personality for 'aesthetic' reasons is not one to be given lightly.

At this university, where professionalism is rife, the traditional model is practised dangerously (for us) — a degree, post-graduate work is the only accepted authority in most fields. The university acts to create an elite of people in professional authority, non-graduates or dropouts are made to feel guilty for their inadequacy, and thus discouraged from voicing opinions. Research acts as a valve to hide the work of unconventional academics in a cloistered environment — a gilded cage. In psychology little or no emphasis is presently placed on the needs or rights of the individual to help him become more of an individual. There is little consideration of the need etc. of the mind, because it is treated as a black box, and it suits the 'need' to prevent dissent. Thus, the need to get 'high' or to experience intuitive thought is ignored — and so drug use (for example) is not equated with listening to music, riding a bike, flying a kite, a seesaw, merry-go-round, gardening or collecting butterflies because only the outward manifestation — the behaviour — is considered.

Non-Behavioural Psychology is derogatively labelled 'pop' psychology and 'non-clinical' — these labels are often applied to controlled experiments that do not make societally prejudiced assumptions, or whose findings disagree with social requirements. It is Behavioural Psychology that is taught at this university — and, it is probably time for a change.

The examples of the stereotype model's abuse are endless, although I have only listed a few. The scope for the new — and older — behavioural technology to increase stereotypy are frightening, not only for what they have done, but for the potential in the future.

Nich Richardson.

gay times ?

I write as a male fresher. A lonely fresher. A gay fresher. Having passed through orientation week I feel slightly disappointed. Not with what was on but rather with what wasn't. Many, if not all functions, in some way were good - they did orientate. Most notable of all was the Women's Liberation meeting. This forum was stimulating. Stimulating in that many freshers would consider seriously going to the first meeting. These meetings are open and advertised. The Gay movement, not so!!!

Where was the gay liberation stall pushing law reform, or pushing anything for that matter? Where was the gay theatre? Where was the gay forum? Where are the open and advertised gay meetings?

Just from school and away from home. How perfect for the gay guy (or girl) to come out and be themselves. I wonder how many freshers (like me) though of doing this. And not only of doing this but actually thought they would have ample opportunity to. Stiff chesse!!!

Universities attract people from all sections of society and in doing so the prejudices of these sections are imported, also. Why think universities any better?

Well, perhaps because university provides a certain degree of protection - insulation - one could expect more openness. Certainly as Paul Foss said before his discourse on bum-fucking, we have our "token poofers." But fresher gays should know all about bums and associate juices. I feel that Paul's talk was directed more to our straight brothers. However this still does not explain why there was no separate lecture. Why should we be bumped in with

masturbation, contraception, abortion and frivolity. Just as each of these topics has independent status as such, so too does the gay life. But no! No separate meeting!!!

Perhaps there is not in existence an "organisation" but a very loosely defined group of people. Great!!! But surely this loosely defined group is not unwilling to meet new people and accept new people and help new people.

Naturally there is probably some reservation among gay people to meet or associate too closely with strangers. This is understandable, but hell, what if we all felt that way?

The fault may lay with me. Have I looked hard enough? Have I made any serious attempts to find such a group? This I cannot answer, maybe I expected too much. Should I have chosen Sydney to do my studies? Should I have got a bed-sitter in Darlinghurst Road? Instead of the Library lawn should I have chosen to sit in Fitzroy Gardens?

I am new to Canberra. I am new to myself. I cannot and will not ignore my sexuality. My sexuality does not exist without other people.

I write this article for myself. I feel too I write for so many other people. I wonder how many lonely guys will sleep tonight alone and confused. Fresher and graduate alike. Gay Liberation where are you???

Maybe I am being too demanding. There could be very good reasons for this. Firstly the public meetings could be planned for a later date. We can't expect to be completely "orientated" in one week.

~ politics

Different views on the ways in which to change society were aired at the forum in O Week at which Humphrey McQueen, Joe Owens, Johnny Allen and Don Chipp spoke. Don Chipp,

speaking in his capacity as the trendy radical facade of the Liberal Party, presented the idea - which he traced back to J.S. Mill and Aristotle - of change through established procedures and institutions. While conceding that youth and students were inadequately represented in the decision-making process, Chipp suggested as a remedy that youth form a lobby very much in the way that the Chamber of Manufactures and the RSL, pressure the government i.e. become another star in the pluralist heaven of competing and balancing groups. Chipp was attacked on the grounds that attempts to liberalise the parliamentary regime were irrelevant and failed to provide any real democracy or participation, tending to sap new and creative initiatives and ideas. McQueen criticised Chipp as a bourgeois individualist whose philosophy was ludicrous when not actually dangerous. McQueen dissected the international situation which operated autonomously of the will of the people let alone the parliamentary regime.

Owens too a similar viewpoint to McQueen, being however more convincing and sincere, and free of the excessive grand-

standing of both Chipp and McQueen. He emphasised the power of corporations which determine the priorities in our society, for example the concentration on the production of cars and office blocks rather than on the building of hospitals and schools. Owens indicated the ways in which workers and others could begin to change the situation of hegemony of private enterprise which prevails.

Johnny Allen, one of the organisers of the 1973 Arts Festival and the Director of the Aquarius Foundation of A.U.S., rejected as inadequate the strategies for political change expressed by the previous speakers with his maxim of 'Politics is Culture and Culture is the way we live'. The problems of the environment, for example, cannot be solved by more technology but rather through a radical redirection in the basic

ways and patterns in which we live. A small group changing their life style and publicising such a change are in effect acting politically. The Arts Festival 1973 for instance offers many opportunities for experimentation in art forms and communal living, and a chance to modify society by example in a non-exploitative direction.

The discussion which followed the forum tended to place a disproportionate emphasis on the Arts Festival and its

implications. The Festival, while it may not have as dramatic, immediate or visible effect as say a change in the form of government, has profound and radical effects on the ways in which people organise

their lives. The two levels of individual and social liberation must be linked: social revolution unaccompanied by individual liberation itself cannot realise its full potential, and vice versa.

An overestimation of the role of the Arts Festival can play in effecting social change is erroneous

but as a time for experimentation with alternative forms of community politics and culture, it offers an opportunity - however limited - to break away from the stale argument between capitalism and soviet-style communism. It is of course difficult for such tactics to avoid being coopted by the established system - to be absorbed as examples of the system's much vaunted toleration of dissent.

The audience at the forum seemed intent on entertainment, hence McQueen and Chipp being skilled orators received a greater reception than perhaps their ideas warranted. Owens and Allen, with creative ideas, enthusiasm and sincerity deserved a better reception than they got. Julius Roe Helen Pringle

THE BLACK MOUNTAIN TOWER FIASCO

by Steve Padgham.

The P.M.G. has decided to place an environmental disaster directly above the A.N.U. campus. Environmentalists have bitterly opposed this move but the P.M.G. is carrying on regardless. Why? . . . a number of reasons have come to light in a personal investigation of the politics involved. Firstly . . . the P.M.G. has about the most effective lobbyist organisation of all the government departments and it is currently headed by a new boy minister anxious to please the public servants. There

seems to be a bit of irony in this situation but it is a fairly common occurrence amongst virgin ministers secondly . . . our very own local member and concurrently minister for the A.C.T. was not prepared to press his opposition to the project within cabinet therefore bitterly upsetting the environment and conservation minister Moss Cass. Cass and others within cabinet were convinced that Enderby's active support would have curtailed the project but kept silent. An explanation may be added here . . . Kep has support in cabinet for his attempts to bring wide spread and sweeping

model changes to Canberra but he chose not to capitalise on this with the tower project. This leads us to a third feature of the politics involved . . . while everyone except the P.M.G. seems opposed to the project (although both houses of Parliament voted for the project last year) a fellow called Lou Engledow is not. He is the secretary in charge of the department of the capital territory and does Enderby not want to be put offside with his departmental head? We are to be landed with a perpetual eyesore to save a few red faces in the P.M.G. and to ensure a harmonious relationship between a politician and a public servant.

WORONI STUFFED BY:
Helen, Charlie, Steve, Alan, Rigmor, Helene, Andrew, John, Mark, Nick, Debbie, Pringle, Shane & Rae, Roland, Peter, Dave, Jeff.

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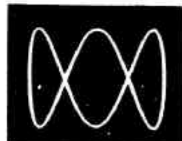
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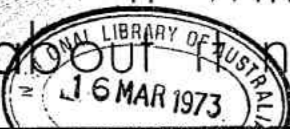
MANIFESTO

That the 1973 Aquarius festival be more than a place where there is a concentration of arts and artists. That the style of the festival, the structure and forms of the community that make up the festival itself be an art form. The aim is for a total cultural experience through the life-style of participation.

aquarius!

Ref
378-1947
WOR

this is Nimbin where
it will be
all about it next week



The editor apologises for committing Paul Ecclecks picture from A Black Year and Jim Miller's from Women's Lib article last week.

Dear Sister,

In line with the general trend of articles in the Orientation Week Woroni the article headed "1973 - a black year" was unsigned. Consequently my criticisms of this article must be addressed to the editor, who will hopefully pass them on to its author. Though Orientation Week is designed to introduce first year students to various aspects of life at University, and tends to be a fairly introverted occasion, there was this year an attempt to concentrate more on issues of the real world than on faculty introductions and other such trivia. This sincere attempt was not helped by the inclusion in Woroni of such 'self-centered' articles as the one on the Union, and "1973 - a black year", which was obviously written from the point of view of a student demonstration - a student demonstration who combines smugness with ignorance. The

general tone of this article is patronizing, and suggests the 'I've been there already' line adopted by a lot of so called radical students to gratify their own egos & give others a feeling of inadequacy and inferiority. The author chides readers with the suggestion that they are all and insincere as well as being racists of the worst sort, and finishes with the sentence "Will ANU seize this fact as an opportunity to opt out of the black struggle. One wanders why the question was even asked, as the author of "1973 - a black year" is obviously already convinced of the inconstancy of other student radicals. To suggest that the violence & ferocity which accompanied the aboriginal embassy demonstrations had not been equalled since the anti-apartheid demonstrations of the year before, is to ignore the ferocity and violence which aboriginal people meet with every day of their lives - from a ferocious and violent white

society. The author also suggests that the motive force in these demonstrations was the student radicals of the ANU who were 'joined' by the thousands who flocked to Canberra. As an after-thought the fact that blacks themselves bussed in from as far as Brisbane & Adelaide, is mentioned. It is insulting to the embassy organizers and what's more quite untrue, to suggest that ANU students lead the demonstrations outside Parliament House. In fact, with a few notable exceptions (including apparently the author of this article), the students were painfully aware at all times of the need to be followers not leaders, and of the fact that they were more appendages of the black movement - accepted an suffrage by the blacks, but not welcomed nor asked for advice. They were not 'blacks by proxy' at all - in fact the whites who lend their support (physical & moral) to the aboriginal embassy, were constantly

reminded that as whites they were outsiders & privileged to join with The patronizing attitude adopted by the author of '1973 - a black year' towards the student supporters of the aboriginal embassy, and the totally false view of the situation he or she gives, combine to make this article the most annoying I have read for a long time. Nor does this most concerned of students suggest ways in which ANU students can continue to support the black movement despite the fact that it is unlikely that Canberra will again be a focal point for black action. He or she merely contents him or herself with asking questions & pointing the finger at others. The revolution will not come thus. Yours sincerely, Judy Turner

Woroni

